

Moulana Javed Abedi Majalis 3 2007

1428 AH Moharram Ashra has finished in JIC and this is the first series of majalis after the ashra. I would like to thank you from the bottom of my heart for the love you have shown toward me and the love with which you came to the majalis of Hussain.

The last two majalis were per my choice and the third majalis is per your choice. In the first majalis I had recited the sura waqiya and we had discussed that the Quran was recited first and written later and this is the opposite of all other books. Other books are written first and read later.

I would like to discuss today regarding masoom and salaah. The children would benefit from this greatly and would ponder why we do the various things we do in namaaz.

My prophet who has been on meraj and he stepped on the highest spots on the earth and went to meraj. He met there an esteemed Allah and then returned to earth. He then recited that which happened with him to his companions. He went from the 1st to the 7th heaven then passed the place where gibrail was stopped. Someone asked can meraj be done by any other momin. The prophet answered do salaah and this salaah is the meraj of the momin. Salaah means meeting; giving attendance. Meeting someone is namaaz or salaah. The particular meaning is that the slave goes into the court of Allah and shows that Allah is most high and we are lowly slaves. All people meet with appointment only. This minister will meet his public only at certain times. The doctor sees his physicians by appointment. People claim that we are so busy that we are unable to meet our friends. As one gets bigger then his status becomes smaller. As he says that he is very busy then his appointment time for others decrease. You get a little status and people honor you and you forget your status and decrease your appointment time. Allah has not made any appointment time. The creator has said do wudu and spread your mussalah and We will meet you. Come and meet Us and see that we have called the entire universe creation and you are the best of creation. The one who bows at najaf e ashraf. The sun is a creation. We would like to prove that you are the best of creation by you bowing to Allah before the first ray of sunshine falls on earth. Meet us before the first rays of sunshine. Meet Us in the afternoon in the evening. We have made two kinds of death temporary and permanent. Sleep is temporary, but be careful that this does not become your permanent death. Therefore before you go into your temporary death meet us. Go to the masjid with your friend your children. Your means in the world may stop but the masjid will always be available. Anyone who stands in prayer is My slave. There are some secrets and We have made arrangement for this also after the entire world sleeps go for the salaah e shab.

Be careful that you may be doing prayer but forget the one who is asking you to pray. The one who showed you how to pray and the one who saved prayer remember them both. Go to the masjid, the imambargah, remember the one who showed you the salaah in the masjid and in the imambargah remember the one who saved salaah.

Come to the zikr of Ali and this is incomplete until the salaah is complete. Remember Ali and this remembrance is salaah. Without the love of Ahle Bait salaah is haraam. Salaah teaches us love, how to bow before Allah, how to ask Allah, it teaches us how to pray. The food of the soul is salaah. The other name of slavery is salaah, the other name of

purity is salaah.

Allah I want to do the fajr prayer for you. Allah says come with proper etiquette. He says do wudu. Be careful that the water for wudu is odorless, clean and tastes good. Allah also wants these three to be away---. What if there is no water for wudu then do tayammum. Tayammum is on earth only none else. The dirt is turaab and water is tahir or pure. Thus if you are unable to find pure water then use dirt. The prophet actually said in Ghadeer that Ali's title is from Abu Turab and as when you do not find pure water you use the earth for purification then if you do not find the prophet then use Ali.

You have done wudu and stand for prayer. Allah has said wherever you see you will see the face of Allah. Allah has said in the sura rehman that all the universe prays to Him. You are everywhere Allah then I will face wherever and pray to you. The prayer will be for you alone but I will face anywhere. Allah said that reject three directions and make the fourth one the khibla.

I want to stand and do salaah, Allah says no do azan and ekhama. Should I say Allaho Akbar He said raise your hands by your ears and say Allah HO Akbar. Why should we raise our hands? This is to show that you have raised your hands from the materialistic world and are in the court of Allah. If the Muslim understood Allah HO Akbar then he will not bow in front of anyone. You say this in 5 salaats daily. In the kaaba you say Allah HO Akbar but in difficulty those who live near the Kaaba ask someone else for help?

A poet says:

As I read the Quran it tells me

Like the yahoodi the Saudi is an azaab

What can we say of the community

The community that turns from the kaaba and drinks sharaab.

Ashado An La Ilaha

We give witness that the Mohammed is the prophet of Allah. This is in present tense and does not say that Mohammed was the prophet of Allah. It says Mohammed is the prophet of Allah. Thus he is here at this time and exists. All the books say that after 40 years of preaching then the prophet left this world some say that he is a man like us and he has left thus you can not ask him at his grave this is bidat. Those around the grave of the prophet beat those asking the prophet bidat where did they learn how to beat people? The fact that we say that Mohammed is the prophet of Allah in the present tense shows that he exists. If you are unable to show the questioner where the prophet is at this time then come to the shia and they will show you in the neem of shabaan that there is a mohammed with us at this time and we write a letter to him.

Did you see mohammed become the prophet then how are you giving witness? This is from that which you heard from your forefathers, the companions. Did these companions see mohammed become prophet. Sura Raad last ayat says that two witnesses are kul kafa billah are enough Allah is one. If this ayat stopped here I would say that Allah is enough. The ayat goes on that Allah is enough and the one who has the entire knowledge of the

entire book is the other witness. The one who goes to school and learns this is not the person. The one who has the entire knowledge of the entire book and he recites the book on coming to this world then this is the second witness.

(وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ) 13:43

[Pickthal 13:43] They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.

[Pooya/Ali Commentary 13:43]

See commentary of al Baqarah: 2 for "the book", and Hud: 17 for "he who has the knowledge of the book."

SUMMING UP

Surah ar Rad deals with the sovereignty, power, authority and wisdom of Allah. He is the creator of the universe and all that which is in it, the laws which govern and operate it, and the laws which (must) govern and operate the human life, individually as well as collectively. The disbelievers, instead of deriving advantage from the respite, are hastening unto the ultimate and eternal loss and deprivation (punishment) by refusing to believe in the day of judgement.

To every nation one or more messengers of Allah came as warners, and after the last messenger of Allah, there is a divinely appointed guide in every age to administer the affairs of the human society, as a true successor of the prophet .

Allah knows the seen and the unseen. Nothing is hidden from Him.

Angles are deputed to take care of and keep watch over every human being.

Bounties and favours, bestowed on any individual, are not withdrawn unless there are valid reasons.

Everything obeys Allah's commands, praises Him and glorifies Him.

The blind disbelievers and the knowing believers are not equal.

Those who establish salat, spend in the way of Allah and exercise self-control earn Allah's pleasure.

Those who do not fulfil the covenants made with Allah through His prophet are hypocrites, condemned for ever.

Allah is the rabbul alamin - the sustainer and cherisher of all that which has been created by Him.

Instead of receiving guidance from the (events of) history which has recorded the fact that people of yore witnessed the signs or miracles of Allah yet did not believe and were destroyed, the people in the times of the Holy Prophet, like their ancestors, again want to repeat history, but miracles are not demonstrated to provide enjoyment to the disbelievers.

Allah's plan is His will which takes immediate effect. The preserved tablet or the mother book contains the will of Allah-His decrees.

The messengers of Allah lived among the people as human beings, subject to the laws made by Allah.

Imam Ali ibn abi Talib is "he who has the knowledge of the book", and is therefore, along with Allah, a witness of the prophethood of the Holy Prophet.

The one who is doing the action is called *ism e fail* in Arabic. The witness in this sentence---. A witness can give witness and also change his testimony. In India someone was paid a bigger money and he changed his testimony. You cannot rely on such a witness. The witness or *shaheed* is such a person whose quality cannot change for even a single moment. There are two witnesses of your prophethood oh Mohammed Allah and the one with complete knowledge of the Quran. We have given witness on heresay but the eyewitness is a *shaheed* in arabic. Allah didn't say that these two people are ordinary witnesses but eyewitnesses.

Mohammed said that had he not existed then Allah would not have created the universe, the stars, the sun, the moon, the planet, the birds, the men the plants. When mohammed was being created there was none else but the two eyewitnesses Allah and Imam Ali. Imam Ali was seeing with his eyes Mohammed becoming the prophet. We believe that Ali un Wali Allah existed before the existance of the universe. We in our kalima say Allah the creator, Mohammed the messengers and Ali the one who witnessed Mohammed become the prophet of Allah. We want to ask you when did you stop saying Ali Un Wali

Allah.

Imam Ali is the righteous eyewitness. In the life of Imam Ali there was not a single moment where he did not raise an order of the prophet to perfection. When the prophet said naad e ali then Imam Ali became the one who reduced difficulty in khyber. In the treaty of hudaibia the prophet said oh Ali write. A tall kaffir stood up and said that there can be no peace. The first sentence said that the Mohammed was the prophet of Allah Imam Ali said that this is one thing I cannot scratch out with my own hands. He said that I am one of the two witnesses of the fact that you are the prophet of Allah and He cannot come and I cannot leave and go nor can I reject the fact that you are the prophet.

I listen to azan in india and pakistan one says Ali is the Wali of Allah and others do not. There is also hayaa ala khairul amal those who do not mention Ali do not mention this sentence. What does this mean. It means come toward good. Why is this missing in some azan. Is calling to the mosque a good thing. Ali un wali Allah is not said as people may remember Ghadeer. They do not say come to good as where you do not mention the name of Ali there is no good deeds being done.

Since the incident of Ghadeer we have not forgotten come toward good deeds.

You then do the intention to do the fajr prayer. This implies that this is to come close to Allah. Allah says in the Quran that He is closer to you than the Jugular Vein. Why then do you make this intention. Once a man met me in the train near Rai Bareilly. This is a famous place in India. This is the place from where Indira Gandhi stood for election. This man called her aunty even though he is a muslim and this is a one sided love as she didn't call him oh nephew. There are many who say that they went and sat next to the prophet many times. Show me if the prophet ever called them close to sit next to him he didn't do this but told them to get up sometimes.

In no ayat of the Quran does it say that you are close to Allah it says that Allah is close to you. That which makes you close to Allah is the salaah.

Once you make the intention then you read the sura hamd. You start with Bismillah, this starts with the ba, this has the dot below it and Ali is the dot below it. Your salaah cannot start without Ali.

All praise is for Him who is the master of the universes. Oh Allah you are praising yourself? If man praises himself this does not seem good. Oh Allah how is this that you do so. Allah says look I didn't say this. When the nikah of my prophet was being done his uncle said Alhamdo Lillah and Abu Talib said this first then Allah included this in the Quran. Abu Talib taught us how to thank Allah.

He is Rehman and Raheem. What is Rehman this is the merciful and Raheem the merciful. Why did He say these two words. Rehman and Raheem are not the same. Our youth say that we do salaah, mataam, khums, go to hajj and the non-muslims don't do this and they are so well off---. Rehman is the one who is merciful to those who are His and those who are not with Him. He is merciful to all. He didn't say that He is Raheem and then Rehman. He gives the others first and then He gives to His people. He does not differentiate the disbeliever from the believer when He is merciful to all (Rehman). If Allah does not like kaffirs then why does he cause rain to fall on their fields?

Owner of the day of deen. This is the day of judgment isn't it? Deen does not mean Qiyamat. What does this mean? Deen is with Hussain. Hussain is Deen. The day of Deen. Deen is Hussain Hussain is Deen. Where it says Deen write Hussain. The day of judgment is the Day of Hussain. This day is incomplete without alam. Ali on the day of judgment those who pass below the alam will go to heaven what of those who claim that their nikah is invalid when they see an alam? Where will they go?

Shah rules on the hearts and badshah rules on the bodies. The poet says Hussain is the shah and then Hussain is the king of peoples bodies. Hussain rules the hearts first and then the body. Hussain is deen. He is the one who gives shelter to deen. Where khawja has said Hussain he didn't use Yazid's name. In one heart both right and wrong cannot coexist thus Yazid and Ali cannot be in the same sentence. If Hussain and Yazid cannot be in one sentence then how can Ali's enemies be in the same place.

We obey you and we ask thee alone for help. Wherever I go in this world I see the shia doing salaah. The second objection people have on us is that we say on the prayer mat that thee alone do we ask for help but if you trip on the doorstep of the majid you say Ya Ali Madad. You say Ya Ali Madad over and over at every place in happiness and in grief, in day and night, in birth and death, at all times you say this. Isn't this a contradiction. You say something in prayer and do something else in your life. I will show you in every book of the sunni authors that in khyber the prophet said that he would give the alam to the person who will be victorious tomorrow. In dawn the prophet read the salaah. After this salaah the prophet turned toward Imam Ali and said nade aliyan mazharul azayab. He is showing that in difficulty pray to Allah and then turn to Ali for help. Allah is the one who solves your difficulty through Ali.

The one who is generous does not turn away anyone who seeks help.

Imam Ali said that Hattam Tai was very generous and he gave alms from 70 doors. People changed their appearance and asked alms and he gave alms. Imam Ali said that yes he was generous and gave from 70 doors. Oh Ali I would want to give my life at Najaf. Imam Ali said why didn't he give so much at the first door that the person didn't have to go to the second door ever.

Guide us on the right path. Keep us established on the right path. Those who are saying show us the right path then in the salaah ishan they would be unable to see. Sura Ehraf (7) when the devil is being removed he is given life. La akh ta dul siratul mustakheem. He said that he will sit on the right path. I would like to say wait for me in this cafeteria. The devil says that he will sit on the right path. Thus he must know the right path. The shaitan knows who is the right path. The muslim of today does not know the right path? This is an ayat of the Quran. What is the right path?

Yaseen says

36:1 (يس)

36:2 (وَالْقُرْآنِ الْحَكِيمِ)

36:3 (إِنَّكَ لَمِنَ الْمُرْسَلِينَ)

36:4 (عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

[Pickthal 36:1] Ya Sin.

[Pooya/Ali Commentary 36:1]

This surah is devoted to the Holy Prophet and the revelation which was revealed to him. This surah is considered to be "the heart of the Quran". This surah is regarded with special reverence, and is recited in times of adversity, illness, fasting and on the approach of death.

Generally Ya Sin is said to be an abbreviation of "O man!" Even if it is true it refers to the "perfect man", the leader of men, sent by Allah to guide man in all ages, the Holy Prophet.

In the Quran, the Holy Prophet has been mentioned by the names of Muhammad, Ahmad, Abdullah, Ya Sin, Nur, Ta Ha, Muzzamil and Muddaththir. The Holy Ahl ul Bayt are referred to as ali Ya Sin, the children of "Ya Sin" (the Holy Prophet).

[Pickthal 36:2] By the wise Qur'an,

[Pickthal 36:3] Lo! thou art of those sent

[Pickthal 36:4] On a straight path,

Oh my Prophet Mohammed (Yaseen), by the Quran that is hakeem, You are of the prophets I have sent, wherever you are is the right path. The path you are on is the right path. If he is in the mosque, the kaaba, the minbar these are all the right path. Yaseen says that wherever your footsteps are is the right path. On the conquest of Mecca the one who stood on the shoulders of the prophet is he not on the right path?

In sura anam it says tilka hujattana

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ
6:84 (وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

6:85 (وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ)

6:86 (وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ)

6:87 (وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

[Pickthal 6:83] That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware.

[Pickthal 6:84] And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.

[Pickthal 6:85] And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.

[Pickthal 6:86] And Ishmael and Elisha and Jonah and Lot. Each one (of them) did We prefer above (Our) creatures,

[Pickthal 6:87] With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.

We have made all these Prophets signs, we established Ibraheem on his community, We raise whom we wish, He then took the names of 18 prophets. He guided them to the right path.

The prophet is in the masjid e nabawi and is sitting after the juma namaaz and a companion asked him what does the right path mean in this ayat. This is the status of the companions of the prophet who read salaah behind him what a shame. Oh Allah what is the right path?

Salaah will be spread over the world with such honor

On that day Imam will lead the prophet in salaah. Jesus will read salaah behind our Imam. When the youth of Jesus couldn't make him capable of leading the salaah.

The man asked who is the right path oh prophet. The prophet looked and he didn't see Imam Ali. He said be patient oh companions. Making you wait is the way of the prophet. Once some time passed then the door of knowledge came to the door of the mosque. When Imam Ali came forward the prophet said that look at him this is not Ali but the right path that is coming forward.

The grandson of the one who chewed liver wanted to take the muslims away from the right path and thus Imam Hussain left Mecca and reached Karbala. Bibi Zainab during the time of her Father was a princess in kufa. She was not like common princesses but had established a school of Quran. There was a slave of bibi Hind in this school. Hind said to Bibi Zainab that you gave me such knowledge of the Quran please grant me a wish. Hind asked that when I get married and I go to my house please do come to my house bibi. May you visit Shaam to see what this means. Hind was as Asiya in the house of Pharaoh. Hind was married to Yazid. Bibi Zainab said that Hind we will come to your house but you will not recognize me. Hind said this is impossible that I not recognize the daughter of Ali. How is this possible said Hind. Zainab stood in front of Hind and moved forward 7 times and moved back 7 times and said that this will help you recognize us when we come to visit you. Bibi Zainab went to Shaam after great difficulties. She was made to stand outside the court without chador. Then she was taken into the court. Hind is the Queen of the palace. She said oh yazid who have you made prisoner. When I pass the prison when a small girl recites the Quran then the birds stop. Hind after salaah went to the prison in a decorated chair. When the chair of Hind came Zainab asked Sajjad who is coming to meet us. Imam Sajjad said it is Hind. Zainab said my slave is coming to meet me the one whom I taught the chador and hijab oh Sajjad bring me chador from somewhere. Imam Sajjad cries as he was unable to fulfil this.

Hind came with 70 slave girls and went from the court to the prison. Hind then enters the prison. The women of Abu Turab's family are sitting on the dirt. She was unable to recognize the women. She gave a lecture for an hour. She spoke of Imam Ali, Imam Hussain, Zainab then she fell quiet due to fatigue. Hind said oh bibi where are you from oh bibi? Why didn't the day of judgment come right then the slave is on the chair and bibi zainab on the dirt. When bibi zainab cried. Hind said if you do not reply let me tell you by Bibi Fatima tell me. Zainab said my name is Zainab. Hind said you have a great name. I am a princess but may my life be sacrificed on Islam let me get down from the chair due to your name. Your mother gave you a great name. Zainab said that she is from Medina. Hind said if your name is Zainab don't say that you are from Medina. Ali's daughter said I am Zainab from Medina. Hind said bibi princess please tell me Medina is a big city from where are you. Zainab said from the bani hashim. Zainab said that the shadow of the prophet's mosque falls on my house. Hind said did Zainab get looted. Hind said I do not believe that you are really Zainab. The one who has 18 brothers how can she be taken prisoner.

Bibi Zainab stood up and stepped forward 7 times and stepped back 7 times. Hind recognized this and remembered the footsteps of Imam Ali and Bibi Fatima. Hind was told that the head of Imam Hussain is in the platter. Zainab then told her of the entire incident of karbala.